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"Right of inspection" exercised by the child's maternal kin. Father and mother's brother pray for the well-being of the child.

According to Godefroy, immediately after the birth the husband's house is invaded by his wife's family, consisting of the child's mother's brother and her parents, to exercise the "right of inspection" over both mother and child in accordance with the rules of the matrilineal system. The father's brothers and their sons are not entirely excluded, since they too share the "right of inspection," though in a lesser degree and must exercise it with discretion.

If the child is a boy, and only then, a special rite occurs on the day after birth, in which the mother's brother takes a leading part. The father presents a fowl to the mother's brother, who takes it to his own Lodge, where it is cooked in a pudding. Then all the members of his Lodge together hold a feast of communion (*ghete-ghati*) with the ancestors, during which they recite a prayer. This prayer begins with the phrase "*Tamat wurogh*," which is the customary opening on all similar occasions. The word *tamat* means both "ghost" and "peace," and *wurogh* "to be quiet." The invocation may therefore be translated "Ancestors, peace, be quiet," meaning "Do not molest us, but listen to our prayer." This is then followed by a specific petition, which on this occasion begins "Here is a new child born to us," and goes on to ask the ancestors to look after it and let it grow up to be "first a youth (*malakel*) and in due time an honoured old man (*na-humbe*)." [1]

On the same or the next day, the mother's brother in return takes a fowl to the child's father, who cooks it in his Lodge, and in a similar manner, with the members of his Lodge, makes communion with his ancestors, begging them to let the boy grow up and become a *malakel* and then a *na-humbe*.

Fifth Day

(*a*) *Naming the child.*

The Fifth Day (*bong e-lim*) after birth is an important one, for on this day the child, whether boy or girl, receives its name, and the mother's brother his tribute of pigs. On the morning of this day the child is laid

[1] This is the set formula. The ancestors are never asked to make the child into a *mir-sran* (see p. 529), the oldest age-grade of all, since this term is a purely descriptive one and does not carry the religious connotation connected with *na-humbe* (see also p. 529).

For other instance of the use of the invocation *tamat wurogh* see p. 557. The phrase is used throughout the Small Islands.

Instances of similar prayers offered by the wife's brother to her deceased father (or father's father) in Lagalag and to her deceased mother or father's mother in Lambumbu are given by Deacon (4, pp. 237-8), though in this case they are offered during the seventh and eighth months of pregnancy and the object of the prayer is the safety not of the as yet unborn child but of the mother. The brother so praying is rewarded for his good offices by payment of a pig. The communion rite includes the cooking of a fowl and exchange visits between the wife's brother and the father as on Vao.

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852 553 on a mat (*beturu*),[1] on which it is lifted up by 4 of the mother's attendants, one holding each corner of the mat. Yet another woman (probably the midwife), having lit a stick of erythrina wood (*na-rar*)[2] at a man's fire,[3] holds it underneath the child "to make it strong." Then they carry the child, still on the mat, and place its feet close up to a fruit tree, which may be of any kind, such as *tawò* or *nara*, and while in this position the 4 women call out its name, which has already been decided on by common consent. I received no explanation as to why the child's feet should be placed close to a fruit tree, but a similar rite, also unexplained, in which two trees are concerned, has been reported by Deacon from North-West Malekula.[4] Both rites almost certainly have to do with growth. The importance of the number 4, emphasised in Vao by the 4 women who carry the child, is in Deacon's account shown by the fact that, though only one person carries the child, the whole process of being passed over the fire and touching the trees is repeated 4 times.[5] In both cases the rite is a public one, and any men who wish may be present.

Examples of boys' untitled names are Rangon, meaning "branch," or Tur, in anticipation of the time when he will be able to stand (*tur*). Other such names may be seen in the genealogy on p. 587 and in the Appendix on pp. 747 ff. Girls' names are all prefixed by the syllable *Le-*,[6] followed by names similar to the boys', e.g. Le-tur, "she who can stand," or Le-memen, "she with the tongue (*memen*)." Later, as we have already seen in the account of the Maki rites, these names in the case of both boys and girls are changed many times during their lifetime on the occasion of the numerous re-birth rites.

(*b*) *Paying the mother's brother for the child.*

852 431 The naming rite is, as a rule, immediately followed by the important ceremony of paying the mother's brother for the child. This is called *ra voli ghini*, "we pay for it" (meaning the child). We have already seen how, in the case of a boy, the mother's brother offers prayers to the ancestors for the child's welfare. Now, after the naming rite, the mother's brother comes to the father's house, and, if the child is an eldest son, the father hands over to him five or six valuable live pigs or, in the case of a daughter or subsequent son, rather less. These pigs are called *e hu-hu ni*,

[1] Atchin *borot woon*.

[2] The tree that blossoms with a red flower after its leaves have fallen, and is important in calendrical calculations and in the Maki (see p. 420).

[3] The stick is lighted at a man's fire in the case of a girl as well as for a boy.

[4] Deacon, 4, pp. 239-40.

[5] In Mota before the birth of a first-born child 4 male relatives are invited and transactions occur involving the exchange of 4 (sometimes 8) fathoms of shell-money. On the Twentieth Day after the birth 4 women assemble, who sit in a ring and the child is passed round the circle 4 times, each woman holding it for a moment on each of these 4 occasions (Rivers, 1, vol. I, pp. 146-8).

[6] Compare Mota *Ro-*, used in the same way (see Codrington, 3, pp. 37, 38).

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is represented as a canoe from afar that has now landed on the shore and has disgorged its cargo of men and tusked boars.[1] This means, of course, that the day of sacrifice has at last arrived.

Mass sacrifice by all Maki-men of 100 *tusked boars on Upper Side and* 100 *fowls on Lower Side.*

While the men of the introducing "line" are intoning this chant, the Maki-men one after the other ritually "sacrifice" first the 100 fowls on the Lower Side of the dancing-ground and then the 100 boars on the Upper Side, the former being "sacrificed" by the as yet unsanctified boys and the latter by the men.[2] I have written the word "sacrifice" in inverted commas since, though each Maki-man has to perform it on each of the 200 victims, the act consists simply in hitting them more or less sharply on the head with a stick, so that while some die of the effects others do not. It is true that they must ultimately be despatched, but no one seems to mind whether they die quickly or not. Indeed, their squeals add to the general mirth and excitement of the occasion.

Each sacrificer takes new low-rank title and name.

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In this mass sacrifice, while each Maki-man derives sanctity through all the victims he has partially killed, it is only through the chief tusker that he has himself provided, and which he probably kills outright so that its soul may pass into him, that he gains his new title and rank. As the tuskers sacrificed on this occasion are of lower grade than those sacrificed later on in the proceedings at the dolmen, the ranks thus taken are comparatively low.[3] I have, unfortunately, no record of just how and when these new ranks and titles are announced in Vao. In Atchin each Maki-man invents his own name, preceded by the title Mal.[4] There is

[1] I regret that I cannot reproduce this chant in this volume, since my record of it is in the language of Atchin and I recorded only its opening words in Vao, which are "*No mangki e o so Peter-asol*, "The Maki has landed at Pete-hul." The last words, of course, would be altered to suit any particular village in which the Maki was being performed. The words are in archaic song language which renders *Maki* as *mangki* and Pete-hul as *Peter-asol*. The Atchin version, with its tune, will be given in another volume.

[2] Deacon, 4, p. 357, speaks of large numbers of pigs "slaughtered in groups of twenty" in the rites accompanying the attainment of the highest rank in Lambumbu. The account most nearly resembling the mass sacrifice in Vao and the remaining Small Islands comes, however, from Tasmant, in South-West Santo, where, for the rank Wotere, "a row of 100 sticks is . . . set up in the dancing-ground and cycas leaves are bound round each. One hundred pigs are then brought, with their hind legs tied together, and one is fastened to every stick. Then, to the accompaniment of the blowing of conches, the candidate moves along the row killing the pigs. One pig is then presented to each village which has been invited" (Deacon, 3, p. 477). In both these cases, however, it is one man only who performs the sacrifice, and not a whole "line" of Maki-men as in the Small Islands.

[3] See p. 431.

[4] Details of such names, with their meanings, will be given in a future volume on Atchin. See also present volume, p. 433.